suppressed the insurgents, and China asked Russia to withdraw, a treaty was negotiated which gave to Russia the better part of IK, a large indemnity, and extensive trading privileges in the West. This agreement Peking would not ratify and war seemed immi-nent. However, a compromise was effected by which most of Hi was returned to China and a somewhat larger indemnity was promised Russia.

CHRISTIAN MISSIONARIES

One of the most persistent sources of irritation between China and the powers was the Christian missionary. The treaties of Tientsin, which opened up the interior of China to foreign travel and guaranteed protection to the foreigner and his converts, syn-chronized with a rapid growth of missionary interest and activity among both Roman Catholics and Protestants of the Occident. The wealth brought by the industrialization of the West and the attendant commerce furnished the means, and the revival in Ro-man Catholicism after the Napoleonic wars and in Protestantism by the movements following the Evangelical Awakening of the eighteenth century provided the religious incentive for a pro-nounced expansion in the efforts of these two great groups of Christians to spread their faith throughout the world. It is not strange, therefore, that the years after 1860 saw the penetration of every province of China by both Roman Catholic and Protestant missionaries.

New Roman Catholic orders and congregations entered the country and those already represented added to their staffs. By 1897 there were a little over half a million Roman Catholics in the country, as against about two hundred thousand at the begin-ning of the century, and the missionaries

numbered a little more than seven hundred and fifty.

Protestants, who before 1860 were confined almost entirely to the five open ports and Hongkong, had an even more phenomenal growth. Many societies now for the first time sent representatives .to China, one of them, the China Inland Mission, which was organized by J. Hudson Taylor for the purpose of taking the Christian message to parts of the Empire unreached by Protestants, having over six hundred missionaries at work in 1895. In 1893 there were about fifty-five thousand Chinese communi-